THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

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OURS A PRACTICAL RELIGION.

BY PROFESSOR RICHARD R. LYMAN, OF THE UNIVERSITY OF UTAH.

THE doctrine of the Church of Jesus Christ of Latter-day Saints, its theology, is a science that embraces all truth. Every virtue is a part of our religion, every thing true, every thing that is beautiful, belongs to it. It is opposed to vice, to error, to falsehood, to dishonor in any and every form. Ours is a practical religion; we not only believe in all things good and virtuous and lovely, but if we are really the Saints that we profess to be, we are making from day to day efforts most strenuous to live in the strictest accord with these beautiful beliefs.

We believe in being pure, but this belief alone will count for little or for nothing, if we as individuals are not truly pure. And what is purity in an individual? Being undefiled in body is not enough, the mind of that individual must be clean and spotless also. It is with purity as with most other virtues, when one feels that he has himself almost reached the perfect point, he is apt, in reality, to be, as the Pharisee with his religion, far from what he thinks he is.

It will be well for us to remember that we are mortal, and also that while we are in this mortal state we shall continue to have weaknesses and shortcomings, that perfection cannot be reached in this life, that this condition, which is salvation, can only be enjoyed in the life to come after we have used our utmost efforts every day until the end of our mortal lives to overcome our weaknesses.

And yet, while we believe that we are to be judged largely by what we do, that is by our works, it is nevertheless a fact that the great battle of life is one that can be most easily and successfully fought and won in our own hearts. Do you think a horse was ever stolen by an individual before that person had taken some little thing not his own? Before that little thing was taken the mind of this person had been the scene of a battle in which the individual convinced himself that the dishonest thing, a thing he no doubt thought would never be known, was the wise thing for him to do. He had thus lost a battle in his own heart, and at the same time lessened his chance of salvation eternally in the kingdom of God.

And again, who ever did a thing immoral before having pondered over impure thoughts? It is far too generally believed, apparently even by some who consider themselves religious, that virtue of the body is perfect virtue, and therefore they allow the mind and its thoughts every license. This is a fact which is sad indeed, a mistake most unfortunate. The unclean, the questionable story, is one of the blighting curses of this age. Those who tell it, and even those who repeatedly speak in a flippant, yet hardly a coarse way, of women, are not, they cannot be, numbered among the pure in heart. The purity in which we believe is, first and most important of all, a purity of the heart, a purity of mind that means freedom from thoughts that may be called even coarse or flippant. The purity of heart in which we believe is a doctrine so exacting that it forbids going into bad company or the wicked parts of cities when nothing but curiosity, which means in this case impure thought, is leading us there.

According to the Gospel man has been made in the image of God, and he has had planted within him possibilities which when completely developed will make man what God is. But these possibilities can only be developed with effort, and we have been placed upon the earth with instructions to battle with temptation, error, and wickedness until we shall reach the perfection of our Heavenly Father.

How are we to accomplish this thing so marvelous? How have mortals ever accomplished anything that was marvelous? Men have been great as philosophers only when they have become so greatly interested in what they had undertaken, that they thought of it without ceasing. In their working hours they toiled at it, while in their sleeping hours they dreamed of it, accomplishing more oftentimes while they slept, than while they were awake. It has been so with men who have been successful in business, and most, if not all other lines, and it is so with religion, for man can only come to this perfect condition of which we are speaking, by repeating his efforts to overcome his imperfections until he is successful, and he can only begin to make progress in this direction when he commences to devote himself to it unceasingly.

A victory is a sweet, a most delicious thing, and the sweetest of all victories is the overcoming of a vicious habit. Life will be sweet indeed, the world will be a place of wonderful pleasure, when in every breast, there is every day an earnest struggle to gain a victory of this character. In that blessed day there will be a world full of charity, a world full of mercy, a world full of love, and a world filled with people who will be approaching with rapidity that perfection which is salvation in our Father's Kingdom.

THE ONLY WAY.

It is a coincidence that at the same time that Dr. Carroll's statistics of churches for 1902 are published, a contributor to *The Biblical World* comes out with the statement that the churches fail to reach those who are most in need of spiritual aid. Dr. Carroll finds 28,689,028 "communicants" in the United States, and 147,113, ministers. There are no less than forty-two more or less important sects, with the Catholic church leading them all; yet it is asserted that there is an increasing number of leading men and women whose membership in the church means little if any more to them than their membership in the art institute, or orchestral association, or the women's clubs.

The writer in the *Biblical World* takes the undoubtly correct view that the sects have assumed an attitude of waiting, hoping that someone will point out the right path to them. In behalf of hesitating Christendom he asks whether a Protestant order vowed to poverty and service of the poor, serving in a new spirit and form of consecration, is not needed. Professor Hanark, he says, hints that this is needed, that missionaries and mission workers should take the tenth chapter of Matthew as their rule of life. "Do we," he continues, "find the right guides in the ministers who are going to factories and other great business centers, and there preaching to the working men and teaching them personally? Is Dr. Strong the true prophet, and does he point out what is truly to be the 'next great awaking?' This at least is clear to us, that the ministry and the church must be consecrated as never before to real social service; there must be less following Christ for selfish reasons and more taking up of the cross. But who will show us the way?"

Dr. Lyman Abbott, we think, incidentally shows just what is the matter with the churches. A lady, it seems, wrote him, asking for counsel. She had been told that if she would only join the church and "believe that Christ had pardoned her sins, all would be well." She did as told, but found disappointment. Behind the "belief" that Christ had pardoned her, she found herself with her strong inclinations to sin and doubt. And, now she turned to Dr. Abbott for advice.

The reply of the learned doctor of divinity is remarkable. But it is, no doubt, true And it reveals a condition that accounts sufficiently for the failure of the sects to reach the masses, or to give satisfaction to earnest seekers after life and salvation. Dr. Abbott tells that lady:

"Your experience is not at all unusual. There are in the church a great many who want to be Christians, and yet who have not the happiness which belongs to normal Christian experience. They read that 'the fruit of the Spirit is love, joy, peace.' They have some love, but they have little joy and no peace, except at times when they forget their religious experience and so forget themselves. This is not because they are not conscientious. It is not because they do not try. They are the victims of a misdirected conscience. They try too hard. What they really need is someone to explain to them what is meant by the very familiar saying, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' They do not know what it means. Jesus Christ is the Savior of men, the physician of souls. Our business is simply to follow His directions, and never to ask ourselves how we are getting on; never to test our symptoms or examine into our spiritual conditions, or ask ourselves whether we are getting better or worse. Spiritual self-examination almost inevitably produces spiritual hypochondria."

He further urges his lady friend to forget herself and think only of her duty. He advises her to do good. If she has peace and feels happy, "be glad of it. If you have no peace, go on just the same," and show how loyal you can be. In other words, in the opinion of Dr. Abbott, there are in the churches a great many who, like this lady, have joined in the hope of finding peace and joy, but who are disappointed. If this is a fact, what power can the churches have in the world?

Then, think how different the attitude of these churches is from that of the true Church, towards those who ask for spiritual advice. Is it possible to imagine the Apostle Peter on the day of Pentecost telling the inquirers that they will be all right if they will only "not try too hard" to do their duty? No, the answer he gave was direct, and without possibility of misunderstanding: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." This is the advice sinners need now, as formerly, because there is no God-sanctioned change in the plan of salvation. That is the message that should be carried to every poor soul that has found itself deceived in various churches. Let them hear and understand that in the Gospel there is salvation from sin, and when the soul has had that experience there is peace and joy, and a testimony that is precious beyond price. This is the message of the Church to-day, as anciently.

The peace that passeth understanding does not come with the desire to do right alone, however earnest that desire may be. The first requisite is to "make up" with the Father in heaven. A child that has misbehaved needs forgiveness as well as a change of mind and a desire to do better. It is so with the erring child of God. It needs forgiveness. It needs strength to do right and keep the commandments. These blessings are received through faith, repentance, baptism and reception of the Holy Ghost. There is no other way appointed. It is the utter ignorance of the way of salvation that is the great trouble of the sects to-day.

OBSERVANCE OF FAST DAY.

BY PRESIDENT JOSEPH F. SMITH, IN THE *Improvement Era.*

Fasting was a common practice among ancient Israel, who, while they had only one fast prescribed by the law, in their later history, observed as many as twenty-eight different fasts. It was sanctioned by Jesus, who, though He referred to the subject only twice, significantly explained its import. A regular fast day was established among the Latter-day Saints by President Brigham Young, in 1852, the first Thursday of the month being for years devoted to its observance, the principle of fasting having previously been taught by the Prophet Joseph: "Also I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth" (Doctrine and Covenants, sec. 88: 76).

Some years ago, the fast day was changed to the first Sunday of the month, when services are held in all the wards of Zion. Several special fasts have also been ordered at various times in the history of the Church.

Fasting was early employed by the children of Israel as a sign of mourning, an affliction of soul, or an appeal for heavenly aid in distress. Later in their history the various fasts degenerated into formalism and self-righteousness, so much so, that the prophets found it necessary to condemn the people because of their failure to understand that external observance of law can have no value when unaccompanied with purity and righteousness of life. Thus we have the Lord through Isaiah (58) rebuking the practice of the Israelites, and defining what is an acceptable fast:

"Behold, in the day of fast, ye find pleasure, and exact all your labors. Ye fast for strife and debate, and to smite with the fist of wickedness. Ye shall not fast as ye do this day, to make your voice to be heard on high. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him? And that thou hide not thyself from thine own flesh."

Zechariah likewise (chapters 7, 8) reproved the people for their hypocrisy, declaring that they ate and drank for themselves, nor did they at all fast unto God. Through that prophet, the Lord also declared the acceptable fast: "Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in his heart."

Jesus, in the Sermon on the Mount, thus explains the fast: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly."

In reply to the disciples of John, the Savior clearly sanctions the fast: "But the days will come, when the Bridegroom shall be taken away from them, then shall they fast."

In all of these explanations, it is evident that the acceptable fast is that which carries with it the true spirit of love for God and man, and that the aim in fasting is to secure perfect purity of heart and simplicity of intention—a fasting unto God in the fullest and deepest sense—for such a fast would be a cure for every practical and intellectual error; vanity would disappear, love for our fellows would take its place, and we would gladly assist the poor and the needy.

There is often more or less quibbling among the Latter-day Saints, and some misunderstanding among the young people, as to what constitutes an acceptable fast. Some hold that one need only abstain from food; and that one may partake of drink; others that one must abstain from both food and drink. Then as to time: some hold that the fast must begin Saturday night and continue until Sunday night; others eat dinner on Sunday, and call the going without breakfast a fast.

On these points there is little doubt that the Scriptures, old and new, indicate that fasting involves complete abstinence from food, which includes drink; also that the day of fasting is from "even to even." The chief fast day

of Israel, and the only one prescribed by law, The Day of Atonement (Lev. xxiii: 32), was declared a Sabbath of rest which was to be celebrated from "even to even."

The law to the Latter-day Saints, as understood by the authorities of the Church, is that food and drink are not to be partaken of for twenty-four hours, "from even to even," and that the Saints are to refrain from all bodily gratification and indulgences. Fast day being on the Sabbath, it follows, of course, that all labor is to be abstained from. In addition, the leading and principal object of the institution of the fast among the Latter-day Saints, was that the poor might be provided with food and other necessities. It is, therefore, incumbent upon every Latter-day Saint to give his bishop, on fast day, the food that he or his family would consume for the day, that it may be given to the poor for their benefit and blessing; or, in lieu of the food, that its equivalent amount, if the person be wealthy a liberal donation, in money be so reserved and dedicated to the poor.

Now, while the law requires the Saints in all the world to fast from "even to even," and to abstain both from food and drink, it can be easily seen from the scriptures quoted, and especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, "purity of heart and simplicity of intention," than it is to carry out the cold letter of the law. The Lord has instituted the fast on a reasonable and intelligent basis, and none of His works are vain or unwise. His law is perfect in this as in other things. Hence, those who can, are required to comply thereto; it is a duty from which they cannot escape; but let it be remembered that the observance of Fast Day by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but it is left with the people as a matter of conscience, to exercise wisdom and discretion. Many are subject to weakness, others are delicate in health, and others have nursing babes; of such it should not be required to fast. Neither should parents compel their little children to fast. I have known little children to cry for something to eat on fast day. In such cases, going without food will do them no good. Instead, they dread the day to come, and in place of hailing it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord and their fellows. Better to teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them.

But those should fast who can, and all classes among us should be taught to save the meals which they would eat, or their equivalent, for the poor. None are exempt from this; it is required of the Saints, old and young, in every part of the Church. It is no excuse that in some places there are no poor. In such cases the fast donation should be forwarded to the proper authorities for transmission to such stakes of Zion as may stand in need.

So shall we gain favor in the sight of God, and learn the acceptable fast before Him. So shall it be declared to us as to Israel of old:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. And if thou draw out

thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build the old waste places. Thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."

BENJAMIN FRANKLIN'S GOOD RESOLUTIONS.

Temperance.—Eat not to dulness; drink not to elevation.

Silence.—Speak not but what may benefit others or yourself; avoid trifling conversation.

Order.—Let all your things have their places; let each part of your business have its time.

Resolution.—Resolve to perform what you ought; perform without fail what you resolve.

Frugality.—Waste nothing.

Industry.—Lose no time; be always employed in something useful; cut off all unnecessary actions.

Sincerity.—Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.

Justice.—Wrong none by doing injuries, or omitting the benefits that are your duty.

Moderation.—Avoid extremes; forbear resenting injuries.

Cleanliness.—Tolerate no uncleanliness in body, clothes or habitation.

Tranquility.—Be not disturbed at trifles, or at accidents, common or unavoidable.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

ACCORDING to the action of the Senate committee on Indian affairs, the Uintah Indian reservation in eastern Utah will be opened by the first of October, 1904.

THE Utah legislature made a visit to Logan February 13th and there inspected the Agricultural college. The members were pleased with the condition of this thriving institution.

THE Arizona legislature has refused to take action in the proposed cession of the part of the territory lying north of the Colorado river to Utah. The mission of Representatives Morris and Johnson to Phœnix is therefore in vain.

ONE of the largest fires of Utah occurred February 11, at Salt Lake City when the Atlas and Central blocks belonging to the Walker brothers were destroyed by flames. The loss is estimated to be under half a million dollars.

ELDER WILLIAM J. FACER, who recently returned home from his labors in the British mission, where he acted as president of the Liverpool conference, has been made Bishop of Willard, Box Elder county, Utah. Bishop Facer has been living at Cherry Creek, Idaho, but will now take up his abode in Willard. The many Saints and Elders of this mission who knew him will wish Bishop Facer all prosperity in his new labors.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 5, 1903.

EDITORIAL.

NO "STATE CHURCH" IN UTAH.

THE *London Daily News* in a recent issue prints an article on Religious Contrasts in America, devoting a large part of it to "Mormonism." It is well known among journalists that anything about this people will be read with avidity, and unscrupulous writers with large imaginative powers and small regard for facts find a ready market for their falsehoods. The *Daily News* correspondent charges the Church with exerting control over the state courts of Utah, and dominating in the political affairs. He says that the Church "makes or unmakes at its will all the official representatives of the State," that "no Mormon can stand for any important office without the consent of the First President of the Church," whom the correspondent denominates as "the Mormon pope, swinging the vote of Utah from one party to the other at will."

All of this we state without qualification is false. The Church of Jesus Christ of Latter-day Saints is no more the "State Church of Utah" than is the Episcopalian, Methodist, Catholic or any other church. Members of all these organizations are in politics, not as churchmen but as citizens. The success of candidates depends in no respect on their religion. A wayfaring man though a fool would recognize the absurdity of the charge that the "Mormon" Church "controls the State Courts" if he knew the jurists of Utah. It happens that since statehood not a single "Mormon" has sat upon the supreme bench. The district court judges have been partly "Mormons" and partly non-Mormons. Nearly all of these judges were formerly officers of the United States courts and were appointed with the knowledge that they were unfriendly to "Mormonism." They were able jurists, however, and by the vote of the people have since been placed on the bench of the state courts.

The last election demonstrated very clearly the condition of things. The candidates for the office of justice of the Supreme court were William M. McCarty, Republican and non-Mormon, and Richard W. Young, Democrat and "Mormon." Judge McCarty was, before the manifesto of the Church regarding polygamy, a vigorous prosecuting attorney, and through his efforts a number of Latter-day Saints were imprisoned for conscience's sake. Major Young, the grandson of President Brigham Young, has, on the other hand, ever been a devoted member of the Church. His ability was unquestioned, for he had previously served the United States as judge of the supreme court in the Philippine Islands, a post of marked honor. Utah, with most of the

states of the Union, went Republican, however, and Judge McCarty was elected by the vote of the citizens.

The correspondent alleges that the "Mormon" Church dominates the State of Utah as effectively as the Roman Catholic church dominates Austria. We have not heard of the Catholic church in Austria filling up the political offices with opponents to its faith; neither would the Church in Utah, if it were in politics. Yet during the last two sessions of Congress the three members from Utah were all non-Mormons. The citizens "make" the representatives of the state, and if there is any "unmaking" it is done according to law. The different parties gain control in Utah through political conditions as they do in other states and nations, no one man "swings" the vote at will. The very fact that there are changes indicates that there is no man or set of men in continuous control.

The correspondent speaks of the recent election of Hon. Reed Smoot to the United States Senate, and states that though Senator Smoot himself is not a polygamist, yet he "is bound by his apostolic oath to guard with inviolable secrecy the Saints' practice of 'sealing' women in plural marriages; bound also to regard the peculiar regulations of his Church as of superior validity to any enactments contrary thereto." What induced such a fantasy as that in the correspondent's mind? An "apostolic oath" is something new under the sun, and does not exist. An Apostle is given his office by those holding the necessary authority laying their hands upon his head and conferring upon him the Apostleship, and having his name presented to the general conference of the Church where the members accept him by vote. Absolutely no oath is required of him. Moreover, no secrecy is required regarding "the practice of 'sealing' women in plural marriages" because such sealing does not take place. Neither does the Church by any "peculiar regulations" declare void any enactments of the United States or other civil body. We challenge the world to show a people more devoted and patriotic to its government than are the Latter-day Saints wherever they hold citizenship, whether it is in the United States, Canada, England, Germany or any other land.

Is it not strange that the Latter-day Saints receive so much attention in the world? But whatever evil is spoken against them does not rob them of the knowledge of salvation. Conditions are as they were of old when the Roman Jews told Paul that "concerning this sect, we know that every where it is spoken against." The work of the Lord is prospering and will continue to do so in spite of all opposition.

AN ENDURING COMMANDMENT.

A THOROUGH study of the second chapter of Acts is a good lesson for all who believe in the divinity of the Bible, but it is especially profitable for those who have not yet obeyed the Gospel of Jesus Christ. St. Luke, or whoever the writer of the Acts is, narrates in a very simple style what happened on the first day of Pentecost after the death of the Savior. Jews and proselytes from many nations were celebrating the festival in Jerusalem. About nine o'clock in the morning they, with many others, came together to see what strange thing was taking place among the followers of Jesus, the crucified. They

were astonished to hear their own various languages spoken by the ignorant Galileans.

This gift of tongues prepared them to listen with more respect to Peter's great sermon on the divinity of Jesus. He reminded them of Joel's prophecy, that in the last days the Spirit of God should be poured out on all flesh, and inferred that they need not wonder when a hundred and twenty souls received the gift. With the authority of the Scriptures and his own testimony, he declared that Jesus whom they had put to death was truly Lord and Christ. The multitude believed and cried out earnestly, "Men and brethren, what shall we do?"

It was an auspicious moment. The words of the chief Apostle were to effect not only the Hebrews and Jewish converts from the heathen nations that were present, but also the multitudes who should later join the Church. The Holy Ghost rested upon him. The eleven Apostles, who knew the teaching and practice of Jesus, were at his side. Before him were thousands of converted souls. Did he say, "you believe, and therefore your sins are forgiven and you are saved"? No. Did he say, "Come up here and we will pray with you, and you will be saved by faith"? No. These are modern methods that Peter knew nothing about. He said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Three thousand souls obeyed the Gospel law that day. But Peter spoke not only to the assembly before him. His words were not restricted to any particular people or generation. The promise, he declared, was unto them, to their children, to all that were afar off, even to as many as the Lord shall call to salvation. The plain words are just as applicable to-day as they were the day Peter uttered them. If the Lord draws us by His Spirit to seek the way of salvation, we need not be deceived when men try to teach us that we may be saved in any other than the old way.

So thorough should be the repentance and devotion of converts to the Gospel that they would be willing, if called upon, to consecrate their property to the Lord and have "all things common," as did those who took advantage of Peter's testimony and obeyed the command that he as a true servant of the Lord gave unto them.

J. J. C.

One of nature's most beautiful touches to any landscape scene is the wild bird that flits from tree to tree, clothed in bright plumage and singing its song of joy. The birds are the friends of man, for the enemies of his crops are their food. There is no good reason why they should not become as fearless of him as is his dog or horse. Robbing their nests, shooting them for sport or for their plumage has however made them regard man as a monster from whom they should flee. Women, who properly bear the title of the gentler sex, could greatly improve this condition if they would. Instead of purchasing a hat upon which is fastened the whole or part of a dead bird, they could well choose some other form of trimming and adornment. This would do away with the demand for the birds, and the little creatures could continue undisturbed to beautify the earth.

The semi-annual Grimsby conference of the Church of Jesus Christ of

Latter-day Saints will be held in the Lecture Hall, Kingston Square, Hull, on Sunday, March 15, 1903, services commencing at 2:30 and 6:30 p.m. All are invited to attend.

ITEMS OF UTAH NEWS.

BELOW is given part of a letter to President Lyman from Elder Charles W. Penrose, the veteran journalist of Utah, and editor of the *Deseret News*. The name of Elder Penrose is very familiar to the Saints and many others in the European mission, where he labored many years in the ministry and where millions of his tracts have been spread. After mentioning personal matters he says:

"A new siege against 'Mormonism' appears to have been opened in this country. Opposition to Senator Reed Smoot as an Apostle of the Church is waking up the opposing elements into active hostility once more. All the old bitterness, untruth, vituperation and diabolism are arrayed against us. He will meet with strong foes at Washington, but I hope he will prevail, both for his own sake and the sake of the nation. I have been of the opinion right along that he would gain his seat, because there is no real ground for his rejection, view it how we may, but the power of popular sentiment in this Republic is so great that, as experience has shown, it often overrides every principle of right and truth and constitutional liberty.

"With the movements of your quorum, I suppose you are pretty well acquainted. The brethren are active as ever in visiting the stakes of Zion, and watching over and regulating Church affairs. The First Presidency may be seen almost every day, together, attending to routine business. They are really workers in the full sense of the term. Presidents Smith and Lund, however, frequently attend stake conferences at a distance, while Brother Winder looks after things at home, as well as attending to his Temple work, but the absence of the others is always brief, and they stick very closely to every-day business.

"The division of the Salt Lake stake of Zion has been productive of very great good. The Jordan and Granite stakes are flourishing, and a number of wards in Salt Lake stake have had to be divided, so as to insure better results, and we now have thirty-five wards in this stake, with a number of new meeting houses, some completed and some in rapid process of construction. There is a good, lively spirit throughout the stake. Monthly priesthood meeting on the first Friday evening of each month is very largely attended, and our conferences also and our Tabernacle services are not in any degree diminished.

"The Latter-day Saints' University has grown marvelously in numbers of students and preceptors, and in usefulness and influence. Its buildings are very fine and suitable for the purpose. The educational movement in Utah is still upward.

"We are still blessed with frequent deposits of snow in the mountains and in the valleys. To-day the "beautiful" has been coming down in great force. We are now assured of a plentiful supply of water for next season, and the Great Salt lake is gradually rising, and I hope will resume its former level. I believe the reaction in that respect has really commenced.

"The *Deseret News* is holding it own, increasing its circulation and satisfying the great body of its readers here and elsewhere. Brother Sjodahl and I have been in the new building for several months. The business office is there also, and the annex will soon be ready for reporters, compositors and other employes, and the mechanical departments of the institution. This is a very fine building, as solid as a rock, as fire-proof as it is possible and very commodious. It is admired and praised by every one who sees it. The value of such a structure has been emphasized to-day by the destruction of the Atlas and Central blocks on West Second South street, which were entirely consumed by fire early this morning.

"The news of the great tidal wave in the South Sea Islands occasioned grave fears for the four missionaries who were supposed to be there. Two of them had been removed to other islands and the remaining two narrowly escaped with their lives. The news of their deliverence brought great relief to us all.

"We hear good reports of President Francis M. Lyman and I have followed your travels as related in the STAR with much interest and pleasure. You have the faith and prayers of a host of good Latter-day Saints and the confidence of all the leading brethren, who prize your efforts in behalf of the Church and people of the Lord.

"Among your closest friends I desire to be numbered, as I value your good feelings and fellowship and am proud to be associated with you in this grand and glorious latter-day work.

"Please give my kindest regards to all the brethren associated with you in your labors of love, and believe me as, ever with great respect.

Your friend and brother,

CHARLES W. PENROSE.

THE MILLENNIUM AND HEAVEN.

UNDER the influence of emotional religion a thoroughly untrue conception of heaven has been placed before mankind. According to this idea unending idleness reigns there and the bliss of the saved consists mainly in their having escaped the tortures of hell. Harp playing and the singing of praises are the occupations, and according to one renowned revivalist the fulness of happiness would consist in sitting during eternity at the Redeemer's feet and gazing into His eyes. Such a view is an exceedingly contracted one. Has Jesus nothing else to do than to sit still and be admired? And unutterably joyful as it will be to look into His eyes and upon His radiant countenance and receive even a glance of love from Him, yet if one were robbed of all activity and progression, one would lose appreciation even of this.

What is actually the plan for the future? The Saints on the earth who are receiving in the Gospel a foretaste of heaven, are certainly active enough, and they will have even greater labors to perform before the Savior comes. Those that die do enter into their rest, but they are not afflicted by an existence of idleness. There is much to do in teaching truth to the ignorant among departed spirits as well as here on earth. Before the Savior comes to reign certain things must happen. The true Gospel must be preached as a witness in all the world. There will be wars and rumors of wars, famines, pestilences

and earthquakes in different places. The very powers of heaven shall be troubled, for the sun shall be darkened, the moon be turned to blood, and the stars shall fall. How long the signs that betoken the coming of the Son of Man shall endure we know not. But there shall be a time when peace with all its sweet influences will depart from the nations and "every man that will not take up his sword against his neighbor, must needs flee to Zion for safety."

While the wicked are engrossed in their contentions and in the hour that they think not, the sign of the Son of Man shall appear in heaven. It shall be apparent to all peoples, even as is the livid lightning in the gloom of night. He shall descend with the voice of the archangel and the trump of God, accompanied by "ten thousands of His saints." The faithful dead shall rise first and then those of the Lord's people that live shall be caught up to meet their Master in the air. Terror shall come upon the wicked and they shall call upon the rocks to fall on and hide them. The earth shall reel to and fro as a drunken man and shall undergo changes. Mountains shall flow down and valleys be exalted. The Lord shall stand upon Mount Olivet and it shall cleave in twain. "He shall command the great deep and it shall be driven back into the north countries and the islands shall become one land" (Doc. and Cov. 133: 23). The earth shall be "as it was in the days before it was divided."

Under these changed conditions the Lord will begin His reign of glory as King of kings. Every knee shall bow to His sovereignty. Satan shall be bound, and peace shall be over the whole earth. The living Saints who were caught up from the earth to meet the Lord in the clouds shall not die at that time. They shall return to finish their mortal lives on earth. Children shall be born to them and these "shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye" (Doc. and Cov. 63: 51).

When these changes occur the time will be ripe for the ten lost tribes of Israel to return. These were taken into Assyrian captivity 721 B. C., and Esdras in his book states that instead of returning to their own land they went a year and a half journey into the north country. Since that time they have been lost to history. But when the Savior has begun His work on earth, "they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear His voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. . . . And they shall fall down and be crowned with glory, even in Zion; by the hands of the servants of the Lord, even the children of Ephraim" (Doc. and Cov., 133: 26, 32).

It is important to notice that this earth on which we live is to be the scene of Christ's millennial reign. David sings of that time when the Lord "shall have dominion also from sea to sea, and from the river unto the ends of the earth . . . Yea, all kings shall fall down before him; all nations shall serve him" (Psalm 72: 8, 11). And Isaiah says that "the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously" (Isaiah 24: 23). Through John, the beloved disciple, the Lord has spoken very clearly about conditions that will follow His second advent. The resurrection of the righteous shall take place then. And "blessed and holy is he that hath part

in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. xx: 6). John tells us that Satan will then be loosed from his prison for a little season, and will deceive the nations and gather them to battle. The hosts will go up on the breadth of the earth and compass the camp of the Saints about, and the beloved city. But they will fail, for fire will come down from heaven and destroy them.

An ideal condition will exist upon the earth during the thousand years of peace. Man will lose his cruelty, and the beast his fierceness. Under the dominion of the Branch of the stem of Jesse "the wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them." They shall not hurt nor destroy, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi: 6, 9). The people shall "build houses and inhabit them; and they shall plant vineyards and eat the fruit of them." Their days shall be as the days of a tree, "for the child shall die an hundred years old" (Isa. 65: 20). Though Satan is bound yet man of his own volition may do wickedness, and this will evidently happen during the millennium for Isaiah adds that "the sinner, being an hundred years old, shall be accursed."

The Savior will have two distinct classes of subjects on the earth. Some will be like Himself, resurrected and glorified; the others will still be in mortality. It is not to be supposed that either the great King or His immortal subjects will be bound to spend all their time on this earth. They will doubtless leave it according to their desire. Nevertheless, a part of their time will be spent here. The special work of the Saints who dwell upon the earth will be a continuation of the great labor that they are now doing on behalf of the dead. Temples must be built to carry on this glorious work of liberation, and the facilities will be greatened. The present difficulties of obtaining proper records will not stand in the way, for communication can be had with divine sources of information. And just as the baptisms and other ordinances must be performed on earth, the preaching and work of conversion will be carried on in the spirit world. When we think of the millions who have died without a knowledge of the truth we can easily believe that at least during the millennium there will be no great opportunity for the Saints to live in passive idleness.

[TO BE CONTINUED].

THE JEWS AND JESUS.

At a recent meeting of Jewish women at the temple, Adath Israel, Rabbi Charles Fleisher brought up the question of the attitude of the Jews toward Jesus. According to the *Boston Transcript*, the Rabbi said that this attitude is of three kinds. Some Jews hate the Nazarene; others are indifferent, and others are commencing to appreciate Him. The attitude of hatred, he said, can be easily understood when we realize that for centuries the name of Jesus has been the symbol of all the suffering the Jews have experienced at the hands of those who followed Him—"at a distance." "Hatred," he continued, "is not to be justified by hatred, but we need not wonder that most Jews are

unable to forget the persecution and ostracism which they have endured and still endure at the hands of the distant followers of Jesus. This attitude, however, represents not merely resentment and bigotry, but also an uncompromising adherence to pure monotheism."

The attitude of indifference, the speaker thought, was taken by the many who had ceased to hate, and yet did not care to investigate the claims of Jesus. But the progressive Jews, or many of them, he declared, are beginning to examine with an increasing interest and a growing appreciation the career and the character of "this most influential of Jewish teachers, this loving and lovable Rabbi, Jesus of Nazareth."

One of the ladies asked the question whether anyone would be justified in believing that Jesus was a perfect being. To this Rabbi Fleischer replied:

"A few Jews are tending to accept His helpful humanity and to believe that He had a beautiful personality. For my part, I believe that Jews act unwisely in the attitude that they take toward Jesus. Whatever Jesus was, He was a Jew, and I am willing not only that Jews shall receive credit for Him, but that also in proportion to the intrinsic merit of His life and teachings we shall find further proof of the religious genius of the Jew. For one, I am glad to recognize the greatness of this human seer who chanced to be a Jew, and to acknowledge the singular beauty of His personality."

The acceptance of Jesus as a great teacher, as a "loving and lovable Rabbi," is a good introduction to His acceptance as the Messiah. For if He was good, and true, and just, His claims must have been true. And He claimed to be the Messiah. In fact, He was condemned for having "blasphemed" in this particular. If He was good, He is all that He claimed to be. He is the Messiah, the Savior of the world, the Son of God. If He is not all this, He is either a deceiver or one deceived. And in either case, there is no "singular beauty of personality." Jesus must be either entirely accepted or rejected. There is no middle ground that is safe or even reasonable.—*Deseret News.*

CURRENT EVENTS.

THE POPE'S JUBILEE.

On March 3rd, Rome was the scene of the celebration of the twenty-fifth anniversary of the enthronement of Pope Leo XIII. The preceding day was his ninety-third birthday. The aged prelate was carried to St. Peter's, where an audience of fifty thousand or more people awaited him. The cathedral was magnificently decorated and with its splendidly attired audience presented a scene of utmost richness. The Pope wore a golden cope and his precious tiara. Fanfares from silver trumpets and the shouts of the assembly greeted his entrance. The people kneeled before him, and he gave his blessing on all sides. When he had sat upon his throne, surrounded by cardinals, archbishops, other dignitaries and his Swiss guard, mass was celebrated. The Pope then rose and intoned the Te Deum. He gave his benediction to the people and left the cathedral amid the greatest enthusiasm. The powerful pontiff has received congratulations from all parts of the world. Last Friday he received in audience members of the diplomatic corps of various nations. As they filed past him, those who were Roman Catholics among them kissed his foot.

SELECTIONS.

THY WILL, NOT MINE.

Like a queen the wintry world
On her white throne gently rests;
The foxes have their holes,
The birds of the air have nests;
And the little, helpless child
Sleeps safe in its snug, warm bed;
But the SAVIOR of the world
Had not where to lay His head!

His tired, aching head,
Burdened and sick and sore;
The summer sun's fierce heat
And the winter's blast swept o'er;
And Jesus, in His grief,
Knowing what still must be,
Prayed, "Oh, if possible,
Let this cup pass from me!"

Yet firm, unswerving, still
Prayed that most faithful one,
"My Father, ne'ertheless,
Thy will not mine be done!"
Betrayed, and on the cross,
(Can we be e'er so true?)
"Father, forgive!" He prayed,
"They know not what they do!"

How pray we, who are blest
With sweet and pleasant things?
From poverty we shrink,
And all the care it brings.
Yet how shall we become,
Like God's beloved Son,
Unless we learn to pray,
"Thy will, not mine be done?"

LIFE.

Let me but live my life from year to year
With forward face and unreluctant soul,
Not hastening to, nor turning from the goal.

Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
Though rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure. and a crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

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